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ABSTRACT

Focusing on the concept of education for work vs. education for living, the author presents a comparative analysis of two works on liberal education, each of which was originally delivered orally to university students: "The Inaugural Address at the University of St. Andrew" by John Stuart Mill and "The University of Utopia" by Robert Maynard Hutchins. Chapter 1 is an analysis of the two works. Chapter 2 expands further on the five criteria used as a basis of the comparison, giving the views of other author and educators on the criteria. The five criteria are (1) the concept of a university, (2) the concept of a university liberal arts education, (3) the curriculum of a liberal education, (4) the methods used in liberal arts education, and (5) the product of liberal university education. The third chapter compares the main ideas of the two authors, juxtaposing them for emphasis, with occasional references to other works. In a concluding section, focusing on the attempt to demonstrate that both Mill and Hutchins are strong exponents of liberal education, the author relates the thoughts of Mill and Hutchins to university education in modern society. (JT)

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AN ANALYSIS AND COMPARISON OF TWO SHORT WRITINGS: INAUGURAL ADDRESS AT THE UNIVERSITY OF ST. ANDREW'S BY J. S. MILL AND THE UNIVERSITY OF UTOPIA BY R. M. HUTCHINS, BASED ON FIVE CRITERIA

by

Jeannine M. Poirier

Paper presented at the
Adult Education Research Conference
in Minneapolis, Minnesota.

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INTRODUCTION

Two authors have aroused a certain interest in this writer: John Stuart Mill and Robert Maynard Hutchins. As such, the subject of this paper is a comparative study of their philosophies on university liberal education, as perceived through an analysis of two of their works, namely, The Inaugural Address at the University of St. Andrew's[1] written by Mill and The University of Utopia[2] whose author is Hutchins.

It is a difficult task to compare authors on works of the same period, and whose countries of citizenship are identical; it is doubly so, when as discovered in this attempt, a lapse of a century in time separates them, and particularly when they lived in different countries, and are particularly relating their writings to the systems of their own particular nations. For the sake of clarification, it is well to note here that Mill was born in England in 1806 and was therefore of British citizenship.[3] Hutchins, on the other hand is an American writer, presently living in the twentieth century.[4] Although of quite different backgrounds, it is interesting to note that many of their ideals and concepts of education have a certain affinity. The two chosen works will hopefully, when analyzed, reveal to other readers, this impression that this writer obtained from their reading.

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[1]Francis W. Garforth, ed., "Inaugural Address at the University of St. Andrew's", in John Stuart Mill on Education, New York, Classics in Educational Series No. 42., Teacher's College, 1971.

[2]Robert M. Hutchins, The University of Utopia, Chicago, The University of Chicago Press, 1969.

[3]John Stuart Mill, Autobiography of John Stuart Mill, New York and London, Columbia University Press, 1944, p. 2.

[4]The World Book Encyclopedia, Volume 9, Toronto, Field Enterprises Educational Corporation, p. 403.

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A word of explanation is perhaps in order, to justify the choice of these two short works. Primarily, they were chosen because each one was delivered orally to university students. In his Autobiography Mill explains that the Address was delivered to the University of St. Andrew's, "whose students had done me the honour of electing me to the office of Rector."[5] The University of Utopia represents lectures given by Hutchins under the auspices of the Charles Walgreen Foundation for the study of American Institutions at the University of Chicago in the spring of 1953.[6]

Secondly, they both express the idealistic views of the authors on the subject of liberal education. Mill states this fact at the very beginning of his address; he relays "a few thoughts on the subjects which most nearly concern a seat of liberal education." In his Autobiography, he explains further, "In this Discourse I gave expression to many thoughts and opinions which had been accumulating in me through life, respecting the various studies which belong to a liberal education..."[7] In a sense, both The Inaugural Address and The University of Utopia are idealistic; in both works , the authors seem to delve into the realm of what ought to be; as such both emphasize an idealistic and utopian approach in their own terms.

The Inaugural Address was delivered to both faculty members and students at the University of St. Andrew's. He writes, "Nearly all here present

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[5]Mill, Op. Cit., p. 216.

[6]Hutchins, Op. Cit., p. XI.

[7]J.S. Mill, Autobiography, p. 216.

are daily occupied either in receiving or in giving this sort of education". By this sort of education, he refers to education in the "narrower sense - the culture which each generation purposely gives to those who are to be its successors in order to qualify them for at least keeping up, and if possible for raising, the level of improvement which has been attained."[8]

The University of Utopia is a relatively short, amusing but nonetheless, quite thought-provoking work. The entire book is a description of the "best of universities in the best of countries."[9] Of Utopia Hutchins writes:

> It is inhabited by people much like ourselves. It is a country in the Western World. Its climate resembles that of southern California though there is no other resemblance. It is a scientific, industrial democracy. It is rich and powerful. It is surrounded by enemy states. It is committed to the doctrine of education for all.[10]

It is a relatively recent work and as such reflects the problems, the mood and atmosphere of the times in which we presently live - particularly important in an age where rapid and constant change is the catalyst in a new and developing field of study called "futurism." Hutchins reveals to this writer somewhat of a dichotomy: he is a traditionalist and simultaneously a futurist, that is, one who seeks solutions to present and future problems through a return to some traditional values and ways

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[8] J.S. Mill, The Inaugural Address, p. 154.

[9] Hutchins, Op. Cit., p. XI.

[10] Ibid., p. 1-2.

but in a modern context. His introduction reflects his perception of modern problems and dilemmas: the concept of a wantless, workless world, full unemployment, automation, poverty, cultural deprivation, economic disparity, the problem of developing nations and the third world.[11]

Moreover, the tone of the book is somewhat amusing and appealing - a contributing factor in its choice. One feels an undercurrent flow of subtle irony and satire, quite reminiscent to this writer of the neo-classical works of the Restoration period. One detects here a touch of Horatian satire which is meant to amuse, not to destroy, but nevertheless, deliver a message in an indirect and subtle way.

Such are the introductory remarks of the works to be analyzed and compared. Comparative analysis, as realized by this writer is not a simple matter, particularly when one attempts to compare works whose authors are of different nationalities; emphatically difficult is it to compare works written in totally differing contexts - particularly in terms of time. Such is the case here, since approximately one century separates the lives of the two chosen authors.

This paper will consist primarily of an analysis of each work, constantly keeping in mind the following criteria: the concept of a university, the meaning of liberal arts education, the curriculum of a liberal

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[11] Hutchins, Op. Cit., p. vii, viii, ix.

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arts education, the methods of learning and study in university liberal education, and finally the product of a university liberal education. The second chapter will deal specifically with the criteria as such. The third and final chapter will be an attempt to juxtapose and compare the works in light of the above-mentioned criteria. The conclusion will consist of a summary of the ideas expressed in the paper.

This comparative analysis will seek for "similarities and differences"[12] in the philosophies of Mill and Hutchins. Basically, the methodology employed here is that of George Bereday.

The comparative study will attempt to demonstrate that both Mill and Hutchins are strong exponents of liberal education and perceive in it the mode of establishing, fostering and perpetuating the means for full human development within a truly humanized society.

As previously mentioned, the first chapter will deal with an analysis of the two chosen works, The Inaugural Address of the University of St. Andrew's of John Stuart Mill and The University of Utopia of Robert Maynard Hutchins, in light of the afore-mentioned criteria.

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[12]George Z.F. Bereday, Comparative Method in Education, New York, Holt, Rinehart and Winston, Inc., 1966, p. 43.

CHAPTER I

ANALYSIS OF THE WORKS

As mentioned previously, this chapter will deal with an analysis of the two chosen works, The Inaugural Address at the University of St. Andrew's of J.S. Mill, and The University of Utopia of R.M. Hutchins, in light of the aforementioned criteria. The Inaugural Address will be examined first.

1. Mill's concept of a university.

Mill, in arriving at a concept of what is a university proceeds by elimination. He explains that "At least there is a tolerably general agreement about what a university is not." He emphasizes that it definitely is not the place for professional education. The object of the university is not to "make skillful lawyers or physicians or surgeons, but capable and cultivated human beings."[1]

Mill does not discredit institutions of professional and vocational learning, but he does make a distinction between these and the university as such. He suggests that the university ought to be the seat of higher learning, or the highest department of knowledge. It must be concerned not with the teaching of knowledge but with the philosophy of knowledge.

In the affirmative, Mill states that "the university exists for the purpose of laying open to each succeeding generation, as far as the conditions of the case admit, the accumulated treasure of the thoughts

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[1]Mill, Inaugural Address, p. 155.

of mankind."[2] The university must train the student to methodize[3] his knowledge; it must also prepare him to think, to form opinions, and act upon them.

He emphasizes the necessary openness of university education; freedom of thought is essential. He warns the students as such, "whatever you do, keep at all risks your minds open; do not barter away your freedom of thought."[4] Academic freedom and the search for truth are the basic and fundamental requirements of a university.

To further elaborate on Mill's concept of university education, the meaning of liberal education will be discussed. Liberal education is at the very root of the concept of the university, and the university is "devoted to education properly so called."[5]

2. Mill's Concept of University Liberal Education.

Liberal education to Mill is equated primarily to the development of the human being. His philosophy of liberal education, or education generally is person-centred or humanistic in approach.

Development of the human being is dependent on the growth of his mental capacities. Education makes a man more intelligent according to Mill, "by the mental exercise it gives and the habits it impresses."[6]

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[2] J.S. Mill, Inaugural Address, p. 212.

[3] Ibid., p. 156.

[4] Ibid., p. 217.

[5] Ibid., p. 155.

[6] Ibid., p. 156.

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Although Mill lived and wrote in a nineteenth century context, many of his ideas relating to the full development of man through intellectual means have been expressed by Aristotle[7] in ancient times, and by numerous psychologists and authors of the twentieth century: Carl Rogers,[8] Maslow,[9] to name a few. This training of the intellect, achieved through general education, according to Mill, should aim at preparing the person to comprehend, synthesize knowledge as well as training him (or her) in the methods of science, that is of learning the "modes in which the human intellect proceeds from the known to the unknown."[10] This he refers to as "the last stage of general education destined to give the pupil a comprehensive and connected view of the things which he has already learnt separately."

One can detect the influences of nineteenth century scientific thought rapidly emerging from the impact of the Industrial Revolution and the theory of evolution of Darwin; certainly Mill is not immune to these

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[7]Justin D. Kaplan, ed., "Nicomachean Ethics" in The Pocket Aristotle, New York, Washington Square Press, Inc., 1958, p. 225.

[8]Carl R. Rogers, Le développement de la personne, Paris, Dunod, 1968.

[9]Abraham H. Maslow, Motivation and Personality, New York, Harper & Row Publishers, Second edition, 1970, p. 100. In his hierarchy of needs, Maslow emphasizes the highest need of man, self-actualization, which is satisfied through intellectual development.

[10]J.S. Mill, Inaugural Address, p. 157.

influences. He emphasizes the discovery of truth through scientific and provable means.

The "crown and consummation of a liberal education," according to Mill, is "to understand how man discovers the real facts of the world and by what tests he can judge whether he has really found them."

The content of a liberal education is covered extensively in this short work of Mill which is the topic of the following portion of this paper. This content of curriculum takes in the full mental dimension of man; his intellect, his conscience and emotions. Intellectual, moral and aesthetic education is the medium through which the human being is developed.

3. Curriculum of a university liberal arts education.

From the beginning he asserts his intention to delve into "a few thoughts on the subjects which most nearly concern a seat of liberal education."[11] He dwells at length on the curriculum of liberal education, and analyzes the components of the curriculum, stressing:

> in what special manner they each conduce to the improvement of the individual mind and the benefit of the race; and how they all conspire to the common end, the strengthening, exalting, purifying and beautifying of our common nature, and the fitting out of mankind with the necessary mental implements for the work they have to perform through life.[12]

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[11] J.S. Mill, Inaugural Address, p. 153.

[12] Ibid., p. 159.

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It seems quite unusual to this writer that so lengthy a discussion be attributed to the curriculum of a liberal education and its merits - particularly when one considers the fact that this address was delivered orally to students and faculty and not merely written as an educational contribution. One cannot envisage contemporary students listening to such a lengthy speech, however magniloquent it may be.

Before elaborating on the various subjects as such, Mill establishes his point of view; he is a classicist, but simultaneously displays his pragmatic tendencies. Speaking of the nineteenth century controversy between classical or scientific education in the context of liberal arts, he exclaims, "Why not both?" To clarify his point, he proposes an analogy: should a tailor make coats or trousers?[13] One can sense as such in Mill the ability to compromise, to analyze and form opinions with a generally broad-minded attitude. In one aspect, however, he appears to be impractical: one must concede that Mill is a staunch classicist, but perhaps in this aspect it is carried to extremes. He states, "The only languages then, and the only literature to which I would allow a place in the ordinary curriculum are those of the Greeks and Romans, and to these I would preserve the position in it which they at present occupy."[14] He justifies his statement

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[13] J.S. Mill, Inaugural Address, p. 160.

[14] Ibid., p. 168-169.

by explaining that these languages are the foundation of modern languages, and that as such modern languages need not be included in the curriculum.[15]

Quite emphatically he claims that, "no modern European language is so valuable a discipline to the intellect as those of Greece and Rome on account of their regular and complicated structure."[16] Greek and Roman grammar, sentence construction, logic in presentation and clarity of expression are superior to modern languages. He comments on the insistence of ancient authors "upon having the meaning of a word clearly understood before using it, and the meaning of a proposition before assenting to it."[17]

Mill emphasizes the importance of being familiar with perfect models. He states, "They show us at least what excellence is and make us desire it and strive to get as near to it as is within our reach."[18] To the ancients, Mill attributes excellence in form; to the moderns the propensity for feeling which reaches into the "depths of the human soul."

Commenting on modern languages he states that "no one can in our age be esteemed a well-instructed person who is not familiar with at least the French language, so as to read French books with ease; and there is great use in cultivating a familiarity with German."[19]

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[15] J.S. Mill, Inaugural Address, p. 167.

[16] Ibid., p. 174.

[17] Ibid., p. 177.

[18] Ibid., p. 178.

[19] Ibid., p. 167.

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Mill cites various advantages in the learning of other languages other than one's own: it helps to clarify concepts. In other words, clarity and accuracy are among the benefits derived from the learning of languages. He mentions the example of translation, in which accuracy is essential to derive the proper meaning of words and convey exact concepts and ideas.[20]

A second advantage upon which Mill comments in the knowledge of other languages concerns their affinity to the culture, feelings and mode of living of people. It is impossible to understand another nation's or people's culture without knowledge of their language, because language and culture to Mill are closely related. He states:

> Without knowing the language of a people, we never really know their thoughts, their feelings and their type of character; and unless we do possess this knowledge of some other people than ourselves, we remain to the hour of our death with our intellects only half expanded.[21]

In the field of humanities, Mill gives an important place in the curriculum to philosophy of history and historical criticism. History and geography as such are not recommended since they exercise "none of the faculties of the intelligence except the memory."[22] He further comments that "A university is indeed the place where the student should be introduced

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[20] J.S. Mill, Inaugural Address, p. 169.

[21] Ibid., p. 170.

[22] Ibid., p. 168.

to the philosophy of history. The key words in his interpretation of the study of history seem to be causes, explanation and tests of historical truth. History must be a search for the facts and not a view of the facts which has shaped itself in someone's mind.[23]

A liberal arts curriculum, according to Mill, does not consist uniquely of classical nor of literary studies, but must include scientific instruction, which he claims is an "indispensable necessity." Science is essential to know "what is certain and what is not ... who are entitled to speak with authority and who are not ..."[24]

However, merely understanding the laws of nature is not sufficient. Mill reveals himself not merely as an adherent to scientific knowledge but one who recognizes its relevance to human nature and beings. There is much wisdom in the following passage:

> It is more important to understand the value of scientific instruction as a training and disciplining process, to fit the intellect for the proper work of a human being. Facts are the materials of our knowledge but the mind itself is the instrument...[25]

Truth is the pinnacle of scientific knowledge. Mill writes, "The most incessant occupation of the human intellect throughout life is the ascertainment of truth."[26] This truth can be discovered by two methods: observation and reasoning. He comments, "We all observe and we all

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[23] J.S. Mill, Inaugural Address, p. 173.

[24] Ibid., p. 184.

[25] Ibid., p. 185.

[26] Ibid., p. 185.

reason, and therefore, more or less successfully, we all ascertain truths."[27] What classical education is to literary form, scientific knowledge is to the art of thinking. He goes on to say that, "The processes by which truth is attained, reasoning and observation, have been carried to their greatest perfection in the physical sciences." Mathematics lends itself to the discovery of truth by reasoning, experimental science by direct observation.[28] These words may seem redundant to the contemporary reader; it is essential to place oneself in a Victorian frame of mind to understand their impact. Science has dominated the educational field in our century of sputniks, and space-ships, most unheard of or even perhaps visualized in Mill's era.

From the attainment of truth through scientific knowledge, Mill advances even further: explanation and prediction: He comments, "We are able, by reasoning from a few fundamental truths, to explain and predict the phenomena of material objects."[29]

Mill not only talks of scientific truth, but of ways of attaining truth: the rules which are derived from logic. Logic provides the principles, rules, and precepts in the search for truth and can either be inductive or deductive.[30] Mill warns that it is much easier to err and proceed in a wrong direction than to do so clearly and correctly. He states that "in the

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[27] J.S. Mill, Inaugural Address, p. 186.

[28] Ibid., p. 187.

[29] Ibid., p. 189.

[30] Ibid., p. 193.

operations of the intellect it is much easier to go wrong than right."[31] The two possible modes of error are bad deduction and bad generalizations; of the latter, he comments that it is a more universal error.[32]

Mill distinguishes between the more perfect sciences and those which he claims "are in a more backward state." For purposes of university curriculum he suggests that a beginning of these would be beneficial.[33]

First in this category of subjects is physiology, "the science of the laws of organic and animal life and especially of the structure and functions of the human body." He explains that physiology is the most serviceable of the sciences since "Its subject is already man."[34]

From the somatic dimension of man he goes on to the psychic. "Psychology", he writes, "in truth, is simply the knowledge of the laws of human nature." He recommends that it be studied scientifically; he refers especially to the laws of association.[35]

Mill includes within the curriculum, the study of political economy and advises the students to hold firmly by whatever in it they find true; and "depend upon it that if you are not selfish or hard-hearted already, political economy will not make you so." Similarly he recommends

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[31] J.S. Mill, Inaugural Address, p. 194.

[32] Ibid., p. 196.

[33] Ibid., p. 198.

[34] Ibid., pp. 198-199.

[35] Ibid., p. 201.

the study of jurisprudence which he defines as the "general principles of law." Its knowledge is the betterment of mankind, that is "by contributing towards the better condition of the human race."[36] In the same vein, he includes international law which he explains, 'should form part of all liberal education."[37] Mill's perception is universal in that he sees the necessity for an understanding of other nations, enabling as such better communication, and a more conscientious attitude towards the needs and aspirations of others. One must not be parochial; it is essential to understand the world as a unit, - but as a unit which has many facets.

Ethical conduct and jurisprudence, to Mill are closely related. As such, he includes the study of moral philosophy. Of it he writes, "There should be, and there is in most universities, professorial instruction in moral philosophy,"[38] provided that all facets of it be exposed. In other words the teaching of it must be expository and not dogmatic.

From the intellectual and moral forms of education Mill explains the values of "the education of the feelings and the cultivation of the beautiful," in other terms, aesthetic education. In this area, he includes poetry which he defines as "the queen of arts".[39] He deplores the fact that poetry is considered only as an amusement or frivolity. He explains

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[36] J.S. Mill, Inaugural Address, p. 207.

[37] Ibid., p. 209.

[38] Ibid., p. 212.

[39] Ibid., p. 219.

this phenomenon as such:

> It may be traced to the two influences which have chiefly shaped the British character since the days of the Stuarts, commercial money-getting business, and religious Puritanism: business, demanding the whole of the faculties, and whether pursued from duty or the love of gain, regarding as a loss of time whatever does not conduce directly to the end; Puritanism, which, looking upon every feeling of human nature except fear and reverence for God as a snare, if not as partaking of sin, looked coldly, if not disapprovingly, on the cultivation of the sentiments.[40]

In this area of education, Mill particularly refers to poetry, painting and sculpture, although he does mention music briefly in reference to "an oratorio of Handel."[41]

As such, Mill recommends the inclusion of the Fine Arts in his curriculum: poetry, the cult of natural scenery, painting. He equates art with beauty, which in turn is closely related to goodness and perfection. He adds, "in Art the perfection is itself the object."[42]

Education does not consist uniquely of content, which has been discussed at length, but also of presentation or methodology; as such, the next portion of this paper will be an attempt to seek out the methods of teaching, learning and study which Mill recommends.

4. Methods of teaching, learning and study as suggested by John Stuart Mill

In several instances throughout the Inaugural Address, Mill refers to methods of learning and study. A few of these will be discussed briefly in this section.

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[40] J.S. Mill, Inaugural Address, p. 221-222.

[41] ---------, Autobiography, p. 101.

[42] J.S. Mill, Inaugural Address, p. 226.

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In the area of languages, he suggests that the acquisition of knowledge of the vocabulary by practice and repetition should precede the learning of grammatical rules. In other words, the learning of the vocabulary of a language is more important than the mastering of its grammatical laws. Mill refers here to Greek and Latin since they are the only languages which he recommends for a university curriculum.[43]

Modern or "living languages" he says, "are so much more easily acquired by intercourse with those who use them in daily life..."[44] He recommends living in other countries for several months and as such through constant exposure, languages can be easily acquired if one is willing to devote time to this end. One comment which evoked some curiosity in this writer's mind is Mill's reference to international schools and colleges, which he claims would make the learning of languages more accessible.

According to Mill, authenticity and accuracy, and not mere memorization of facts are essential in historical studies. He states that "What a Professor of History has to teach is the meaning of those facts." The role of the professor is also to make the student "take interest in history, not as a mere narrative, but as a chain of causes and effects still unwinding itself before his eyes and full of momentous consequences to himself and his descendants..."[45]

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[43] J.S. Mill, Inaugural Address, p. 168.

[44] Ibid., p. 167.

[45] Ibid., p. 205.

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In matters of form and composition in ancient language, Mill recommends prose writing only. He further suggests that "the exercise in composition most suitable to the requirements of learners is that most valuable one of retranslating from translated passages of a good author."[46]

Mill places strong emphasis on the development of the thinking process rather than mere memorization. He uses such phrases as "hammer out on compulsion from mere memory,"[47] and also comments that, "My father never permitted anything which I learnt to degenerate into a mere exercise of memory."[48] Thinking, analyzing, synthesizing, forming opinions are the real processes of learning according to Mill.

A further suggestion which Mill transmits to students is the following: "If you want to know whether you are thinking rightly, put your thoughts into words."[49] Many ideas and concepts seem to be clear in one's mind - until they must be expressed. The expression of one's ideas is more difficult, perhaps because others form different concepts, unless the expression of such ideas is so clearly transmitted so as to avoid any form of ambiguity.

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[46] J.S. Mill, Inaugural Address, p. 183.

[47] Ibid., p. 182.

[48] ———, Autobiography, p. 22.

[49] J.S. Mill, Inaugural Address, p. 195.

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Last but not least in importance is the method of self-teaching or self-learning of which Mill is a prime example. In his Autobiography he elaborates on his self-education.[50]

He condones self-learning and discovery of knowledge through one's own efforts. Of his own education which was mainly under the careful vigilance of his father, he comments, "Anything which could be found out by thinking I was never told, until I had exhausted my efforts to find it out for myself." Quite frankly, Mill admits of his occasional failures, but that "A pupil from whom nothing is ever demanded which he cannot do, never does all he can."[51] The key solution is to implant or create a desire or thirst for knowledge in the student by "awakening an interest in the subjects."[52]

Aims, goals, content, curriculum, methods are all common terms in education, but what is to be the product of all the fanciful terms embodied in the broad field of education? John Stuart Mill has much to say to his audience on this subject, and as such will be discussed in the following portion of this paper.

5. What should be the product of a liberal arts education?

Every form of education, every system of education, be it liberal, professional, technical, be it part of a democracy or totalitarian state,

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[50]--------, Autobiography, p. 44

[51]J.S. Mill, Autobiography, p. 22.

[52]--------, Inaugural Address, p. 210.

normally has some idea of the type of citizen or human being it wishes to create. The educational system is one of the main institutions of a state whose function it is to transmit not only knowledge, but also to adapt the human being to the society in which he lives. In other words, the school is one of the major socializing agencies.

Mill however sees education as a medium for improvement of a society - through the components which form the society, namely human beings. But Mill warns that "reforms worthy of the name are always slow,"[53] he moreover comments that they are particularly so in schools. Positive progress of society must come about through general improvement of the lot of the members of a society, the members which are actually the product of a society - and of an educational system.

Mill's idealistic product of liberal education is a human being who can think, form opinions, be critical - in other words Mill sees the product as a true human being who has developed his intellect and who knows how to use it. He is also a human being who acts according to a moral code of ethics - a moral code of ethics based on humanistic ideals.

Mill emphasizes the development of man as a human being first of all. He writes, "Men are men before they are lawyers or physicians or merchants or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians."[54]

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[53] J.S. Mill, Inaugural Address, p. 163.

[54] Ibid., p. 156.

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Man's prime aim, according to Mill is his constant search for truth, which is obtained by reasoning and observation. He emphasizes the necessary capacity of man to observe, to reason and to judge correctly of evidence. He warns that, "if we could not do it in any degree, we should be mere instruments in the hands of those who could; they would be able to reduce us to slavery."[55]

Another dimension of man which Mill emphasizes is the conscience or moral aspect. A trained intellect is not the complete product of a liberal education. Mill writes, "Knowing is but half the work of education; it still remains that what we know we shall be willing and determined to put into practice." Mill demonstrates here his love for positive action; it is not sufficient for man to know truth, but he must act accordingly, and to remain passive is just as unworthy. He writes, "He is not a good man who, without a protest, allows wrong to be committed in his name and with the means which he helps to supply, because he will not trouble himself to use his mind on the subject."[56]

Mill's product must be developed in every human dimension: the intellect, the conscience or will, and the emotions. To Mill, a sense of beauty is acquired through a knowledge of the arts: literature, music, painting etc.

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[55] J. S. Mill, Inaugural Address, p. 186.

[56] Ibid., p. 210.

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The full development of these dimensions of man are best acquired through liberal education, claims Mill. Early and premature specialization without a good general background of knowledge shrinks the mind and is the breeding ground for narrow-mindedness and prejudice. He writes, "Experience proves that there is no one study or pursuit, which, practised to the exclusion of all others, does not narrow and pervert the mind, breeding in it a class of prejudices special to that pursuit."[57] The total person within a total universe seems to be the basis of Mill's philosophy of education.

In resumé, Mill's product of a liberal education, is one who is fully developed in every human aspect: intellectual, moral and emotional. He can think, and make sound judgments from observable truths; he has the courage and fortitude to act according to a morally and ethically directed conscience, which in turn is enlightened by truth; he can, detect, sense and aspire to beauty and perfection. This sense of beauty is cultivated through exposure to Art, of which he says thus, "... in Art the perfection is itself the object."[58]

The sole dimension of man which Mill neglects to expound upon is the physical, except through a mere mention of the necessity of knowing basic physiology, at least for reasons of health.

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[57] J.S. Mill, Inaugural Address, p. 165.

[58] Ibid., p. 226.

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1. What is a university?

In The University of Utopia, Robert Hutchins, following the American tradition of education, distinguishes between the university college and the university as such: the former being the seat of liberal arts education; the latter, ideally a continuation of liberal education but with the extra dimension of specialization.

In the ideal college of Utopia the student enters at approximately the age of sixteen and at the end of the period of study in such an institution is awarded the degree of Bachelor of Arts. The college emphasizes liberal education. Hutchins writes, "The object of the college of Utopia is to see to it that everybody in it gets a liberal education."[59]

Hutchins elaborates quite at length on the concept of the university, distinguishing between what it is, and what it ought to be - in American terms. He does not seem to have much to say in favour of American universities. Primarily, he claims that they not only are the product of, but that they serve the industrial and political powers of the country. He writes;

> Unless we can figure out what education is and what a university is, and unless we can build up a tradition in this country that supports these conceptions, education and the universities will always be at the mercy of those who honestly or for political purposes seek to make them the protagonists of their views.[60]

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[59] Robert Hutchins, The University of Utopia, p. 45.

[60] Ibid., p. 83.

ANALYSIS OF THE WORKS

American universities, in Hutchins' terms are anti-intellectual. He envisages them simply as institutions where someone can amass a certain number of credits in areas ranging from driver education to clowning, and come out glowingly with a degree. He sarcastically remarks that, "The Utopians have heard of the American plan, by which a certain number of courses, whatever they are, finally add up to a degree, but the Utopians are, as I have said, a sensible people, and the credit system has never been introduced among them."[61] Fortunately, Hutchins is not merely a negative critic, he offers a solution to the problem of American universities, in a somewhat amusing fashion - by proposing what he considers to be the ideal university, specifically the University of Utopia. As such, this section will deal with Hutchins' views on this ideal university: its structure, faculty, students, aims and objectives, and the philosophy which it is intended to radiate.

Its structure is decentralized; it does not consist of one large institution but rather is "divided into institutions with faculties numbering about twenty-five and students about two hundred and fifty. Each faculty and each student group contain representatives of the major fields."[62] They are residential, including as well the centers of adult education which are scattered throughout the country. Again, he somewhat takes a punch

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[61] Robert Hutchins, The University of Utopia, p. 58.

[62] Ibid., p. 44.

at the American people by saying "No Utopian would think of taking a vacation in the American sense of the word, and the summer resorts, and even winter resorts, of that country are really centers of adult education."[63]

The faculty of the University of Utopia are in no sense employees. They are members of the educational corporations constituting the University of Utopia. There are certain requirements deemed necessary to become a staff member: one must be eminent, or give promise of attaining eminence in his field. Moreover, a faculty member must have a universal approach and outlook towards education. He must also be "willing and able to receive light from other fields and shed light from his own upon the basic problems that the University is discussing."[64] Specialization is necessary in Hutchins' opinion, but it can be carried to extremes inducing as such intellectual parochialism and narrow-mindedness. He cites the following example: "...in a university, if the professor of American history from 1860 to 1864 gets sick, the professor of American history from 1865 to 1870 cannot take his work."[65]

The trustees of the University of Utopia are not there to "operate the University but to criticize it."[66] Hutchins adds that the criticism

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[63] Robert Hutchins, The University of Utopia, p. 60.

[64] Ibid., p. 61.

[65] Ibid., p. 35.

[66] Ibid., p. 93.

is directed toward the purpose of the university.

Hutchins also makes mention of the students of this ideal university, stating that they "are not there because they do not want to go to work, or because they want to move a rung or two up the social ladder..." In other words, the students are not there for secondary motives but rather because they are motivated intrinsically to learn and develop their intellectual potential. He explains:

> The students are there because they have intellectual interests and have shown in the program of liberal education they have passed through that they are capable of developing them. The University is not concerned with the question whether the studies of these students prepare them to carry on some specific activity in later life. Such a question would be incomprehensible to a Utopian.[67]

The University of Utopia has certain distinct qualities: it is a centre of independent thought; it is a thinking and communicating community; it encourages diversity and criticism. Each one of these characteristics will be examined briefly.

Hutchins writes, "The University of Utopia was conceived and established as a center of independent thought."[68] The model which Hutchins proposes is that of the universities of the Middle Ages, which were either corporations of students wanting to learn, or of teachers wanting to teach, and as such were independent of all secular and religious control. The

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[67]Robert Hutchins, The University of Utopia, p. 62.

[68]Ibid., p. 62.

ideal university is not a business but an institution bent on promoting "the intellectual development of the people."[69]

So bent on individual thought is Hutchins that he comments that "only those students who are qualified to do independent work and who are interested in doing it are admitted to the University."[70]

Aligned with this notion of independent thought is the insistence that the university must have academic freedom. Hutchins writes thus:

> If a university is to inculcate doctrines indorsed by common opinion and to shun doctrines not so indorsed, those who seek to teach, or even to express, unpopular doctrines must be disposed of. Academic freedom is thus disposed of, too.[71]

A system which does not allow academic freedom, independent thought is not educational according to Hutchins, but rather custodial in nature.

There is much wisdom in Hutchins' philosophy, and it seems to stem from an Aristotelian view of man: that man is a rational, thinking being. If man is a rational thinking being, then to be human he must exercise these capacities which are proper to the human species: the intellect, which takes in the capacity to think, and to think independently.

A university, in Hutchins' idealistic terms is a thinking and communicating community. Thinking and communicating are the prime activities

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[69] Robert Hutchins, The University of Utopia, p. 55.

[70] Ibid., p. 65.

[71] Ibid., p. 82.

of the University of Utopia. So intent is he on the importance of the art of communication that he makes it compulsory for attendance in his idealistic university.

The University of Utopia strongly encourages diversity of opinion and criticism. Hutchins emphasizes that the university is not "a center of propaganda for an official doctrine."[72] It must be concerned with all doctrines, and expose all possible views so that the students may think, reflect, and "understand the reason for things," as well as learn to "master the ideas in an important field of learning."[73] Specialized study or education begins only with the university, but this specialization must be based on a widely-based liberal education which is obtained mainly at the university college. Hutchins places much emphasis on criticism. He writes, "A university is a center of independent thought. Since it is a center of thought, and of independent thought, it is also a center of criticism." He adds that "...societies require centers of independent thought and criticism if they are to progress or even to survive."[74] Carrying this thought even further, he proclaims that "A university that is not controversial is not a university. A civilization in which there is not a continuous controversy about important issues, speculative and practical, is on the way to totalitarianism and death."[75] Quite amusing

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[72]Robert Hutchins, The University of Utopia, p. 67.

[73]Ibid., p. 64.

[74]Ibid., p. 87.

[75]Ibid., p. 91.

is his comment that in Utopia, there is an award for the Most Controversial Person.[76]

One could go on ad infinitum, giving examples, expanding on Hutchins' concept of a university but it can best be summarized in the following words, - that of an institution bent on individual judgment, independent thought and criticism.

The basis for the criteria which characterize a university is according to Hutchins, a good background in liberal or general education, which is the topic of the following portion of this paper.

2. What is a liberal education?

Before expanding on the topic of liberal education, one must begin from the premise that Hutchins excludes technical and professional training from the realm of education. Training he claims, is not the domain of the educational system but the responsibility of industries and corporations. He writes, "the business of making an occupation attractive and training neophytes to practice it should devolve upon the enterprise and not upon institutions supported by taxpayers or philanthropists."[77]

Education as such must have intellectual content and must aim at the development of the human being. He writes, "Only an education conceived

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[76]Robert Hutchins, The University of Utopia, p. 93.

[77]Ibid., p. 6.

of as moral, intellectual, aesthetic, and spiritual growth could accomplish these aims."[78] And this is what Hutchins considers to be liberal education. He defines the liberal arts as the "arts of communication."[79] Hutchins reasons that everyone needs a liberal education because he is a man and a citizen, and that accordingly every free citizen needs liberal education. Liberal education is the education of the free man. Hutchins further expands on this subject in his book The Learning Society (quite amusingly the same title as the report of the commission on post-secondary education in Ontario), as he explains his theory of the free man. In Ancient Greece, learning, leisure and freedom were interrelated; only the free man had the time to learn.[80]

Liberal education must be the pre-occupation of every human being. Teachers need liberal education, as well as the doctor or lawyer. He writes,

> The lawyer, for example, who is without liberal education and whose legal training consists of exercises in the manipulation of rules, without any understanding of legal history, jurisprudence or comparative law, may prove a menace to society and a burden to himself.[81]

The man on the assembly line needs liberal education so that he may find ways of enriching his life on the job and his leisure time more

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[78] Robert Hutchins, The University of Utopia, p. 9.

[79] Ibid., p. 33.

[80] --------, The Learning Society, p. 165.

[81] Ibid., p. 39.

significance. Hutchins writes, "The man on the assembly line, if he is to be a man, must have something in his head."[82]

Hutchins does not elaborate lengthily on the curriculum of a liberal arts education - as seen in the following section of this chapter.

3. What curriculum does Hutchins propose for a liberal or general education?

Hutchins writes, "The first question we must ask about activity conducted in the educational system is: Has it intellectual content, and has it such content in its own right? If the activity has no intellectual content, it does not belong in education."[83] Secondly Hutchins refutes the system which allows the student a wide selection of subjects. He explains thus: The curriculum from the beginning of the elementary school through the college is completely prescribed for all the students. The Utopians do not believe that any civilized man can omit any of the subjects that are included in the course of study. And they do not doubt that the educational profession is better qualified to say what children should study than the children themselves.[84] These essential subjects, in Hutchins' opinion are the following: history, geography, literature, science, music, art and a foreign language. Surprisingly he does not mention explicity mathematics except that "the first ten years of the

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[82]Robert Hutchins, The University of Utopia, p. 7.

[83]Ibid., p. 38.

[84]Ibid., p. 58.

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Utopian educational system is devoted primarily to reading, writing and figuring."[85]

Commenting on science, he explains that:

> the Utopians are not confused by the suggestion that science is the whole of knowledge. They treasure the insights of historians, artists, philosophers and theologians, and insist that, if we are to understand the world and ourselves, we shall need all the light that these insights can give us.[86]

Perhaps Hutchins is reacting here to the importance placed on scientific study in the twentieth century, which in turn has led to extreme specialization - a situation which Hutchins believes is anything but conducive to good communication - an essential facet of humanity. Hutchins writes:

> Philosophical diversity may mean that men cannot think together because their principles, or their underlying assumptions, tacit or expressed, are so different that their conversation, if they try to have one, moves on parallel lines.[87]

As such, the subjects in the curriculum, must be interrelated, the various departments must have constant communication and a sharing of ideas and views.

A foreign language is essential so "one can understand his own language, or what a language is."[88] Art and music deserve special mention in Hutchins' curriculum; in fact he comments that "Art and thought are the

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[85] Robert Hutchins, The University of Utopia, p. 56.

[86] Ibid., p. 43.

[87] Ibid., p. 49.

[88] Ibid., p. 56.

highest activities of man."[89] A familiar comment is the following: it is a sign of a backward civilization when in a financial crisis the first thing the community thinks of is to close the art museums and reduce expenditures on education. Hutchins ironically comments that:

> The incentives to art and thought, which are activities of the most painful and difficult kind, cannot and should not be exclusively financial, though the Utopians think it wise to spend on these objects at least as much as the national budget for liquor, cosmetics and chewing gum.[90]

Although Hutchins does not elaborate on the merits of individual subjects, he does however suggest a criterion for the inclusion (or exclusion) of these in a university curriculum.[91]

The criterion for inclusion or exclusion of Hutchins delves much more deeply on method than on content in curriculum, and as such, this next portion will deal with the methods which this educator suggests: 1) communication and discussion, 2) independent study and reflection, 3) the discovery method, - all considered with a perspective of formulating within the individual a desire for life-long learning.

4. What methods of learning and study does Hutchins recommend?

Speaking on method, Hutchins explains that "the method of instruction is chiefly discussion."[92] Formal lecturing is used only on

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[89] Robert Hutchins, The University of Utopia, p. 17.

[90] Ibid., p. 20.

[91] Ibid., p. 37.

[92] Ibid., p. 65.

occasion. Although Hutchins does not suggest diversity in curriculum, he nevertheless claims that the "University of Utopia is an understood diversity."[93] There appears to be some contradiction in some of his tenets. If there is to be such diversity in opinion, thoughts, ideas etc., how can the range of subjects be limited? Hutchins does not explain clearly his ideas except by stating that the criterion is intellectual content. But he does not define what he considers to be intellectual content. Perhaps he leaves this notion to the diverse conceptions which his many readers may formulate.

His notion of diversity which perhaps explains the importance he places on discussion and communication probably can be explained in this statement of his:

> The University of Utopia ... aims to bring together men of different attitudes, backgrounds, interests, temperaments, and philosophies for the purpose of promoting mutual comprehension.[94]

Discussion is of prime importance at the University of Utopia; in fact Hutchins refers to the refusal of discussion as an academic crime. He writes; "That civilization of which a true university is a paradigm is one that is based on the premise that discussion is one way of arriving at the truth."[95] The other way of arriving at truth is through discovery, in other terms, the scientific method but he warns that "The Utopians do

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[93] Robert Hutchins, The University of Utopia, p. 68.

[94] Ibid., p. 68.

[95] Ibid., p. 90.

not believe that the method of discovery has supplanted the method of discussion." Both are needed, and are used according to the area explored, "employing each in the fields in which each is appropriate."[96] What is learned in the laboratory is commonly done through the discovery method; outside the laboratory, discussion is the appropriate medium.

Lack of communication, discussion, human contact are among the major problems in an increasingly bureaucratized and dehumanized world. In The Learning Society, Hutchins explains that "A university aiming at the ancient ideal depends on human contact." He goes on to say that, "Although it cannot escape bureaucracy, a university, if it wishes to remain one, has to minimize it in every possible way. One way is to turn the university into a federation of small colleges, an arrangement that minimizes housekeeping and maximizes human contact while preserving the advantages of the larger community to all its members."[97]

Independent study and reflection have been discussed previously, but since they are methods on which Hutchins emphasizes greatly, it is felt à propos to mention them in this section. In fact Hutchins specifies that "the Utopians have no difficulty in concluding that study and reflection should constitute the principal activity of the faculty and students of the

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[96] Robert Hutchins, The University of Utopia, p. 72.

[97] Robert Hutchins, The Learning Society, p. 146.

University."[98] This author places great importance on the process of thinking, and as such distinguishes between true knowledge and mere information. "Knowledge," says he, "is organized information, that is information that has been reflected upon, thought about."[99] The following sentence is deserving of reflection. "Thought is hard work, but not all hard work is thought."[100]

Having discussed the methods of study and learning of an ideal university, it is proper to examine the product of such an institution.

5. The Product of the University of Utopia.

Hutchins' product of the ideal university is the human being whose intellectual development has been refined to the maximum. He has been exposed to the highest levels of moral, intellectual, aesthetic and spiritual forms of learning and knowledge and has been prepared to become a member of the republic of learning and of the political republic. Hutchins writes that the ideal university must turn out "graduates who are capable of independent thought and criticism, graduates that is, who are committed to the fullest development of their highest powers and who can do their part as responsible citizens of a democratic state."[101]

A dominant characteristic of the Utopian is his wisdom - Hutchins describes the ideal product of Utopian education as "a man who has achieved

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[98] --------, The University of Utopia, p. 65.

[99] Ibid., p. 38.

[100] Ibid., p. 37.

[101] Ibid., p. 88.

wisdom through the use of his reason and through experience."[102] Wisdom is particularly essential in a democracy, where government is in the hands of the people. Hutchins explains that "The Utopians think that intellectual development is too important to be left to amateurs; and since they are devoted to democracy, they do not see how they can maintain and improve their democracy unless every citizen has a chance to become as wise as he can."[103]

Another major characteristic of the product of the ideal university of Utopia is his ability in the constant exercise of individual judgment, independent thought and criticism. The Utopian is not a conformist who accepts blindly the dictates of authority. He can think for himself, judge and act accordingly - in the tradition of an education which allows him to evolve intellectually, morally, aesthetically and spiritually.

Such a product can only be realized in a society which has a rational concept of man, of the human being who has been liberated. Hutchins writes:

> A civilization in which the opinion of the majority is taken on such matters and must then be adopted by all is one that is doomed to stagnation. It ignores the fact that the most precious possession of any society is the thought of the minority, even a minority of one. The rule of the majority without discussion and criticism is tyranny.[104]

The next chapter will consist of an analysis of the criteria.

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[102] Robert Hutchins, The University of Utopia, p. 69.

[103] Ibid., p. 55.

[104] Ibid., p. 90.

CHAPTER II

ANALYSIS OF CRITERIA

The criteria on which this comparative analysis is based are the following:

1. concept of a university
2. concept of a university liberal arts education
3. the curriculum of a liberal education
4. the methods used in liberal arts education
5. the product of liberal university education

The purpose of this chapter is to briefly examine each of the criteria in turn, giving the viewpoints of a few writers on this topic. It is perhaps cautious to mention that this chapter is not intended to be an exhaustive study of the five criteria. Secondly, the criteria will be dealt with in the order previously mentioned; however in some cases there is necessarily an overlapping of ideas.

1. Concept of a university

The very word 'university' reminds one of the great classic in this field, "The Idea of a University" of Newman.[1] This author speaks of the university as a place of education, not of instruction since he equates instruction with manual exercises, trades, skills. He indicates that the

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[1] John Henry Cardinal Newman, The Idea of a University, New York, Image Books, 1959.

business of the university is "to employ itself in the education of the intellect."[2]

George McCully distinguishes between the multiversity and university, stating that "the older of the two, the university, arose in a civilization in which the world was believed to be a coherent whole - a universe. Originally the word "university" meant simply a whole unit or a single community - whether of fishmongers or scholars... and it was only gradually that its meaning came to designate a scholarly community."[3] McCully also expresses his notion of a university in idealistic terms - referring to such an institution as the university of learning. He writes:

> In such an institution, scholars and students would individually and jointly pursue their various scholarly and educational interests, and would attempt, at least occasionally, to refer their conclusions formally and systematically to their colleagues and to the whole of the putative university of learning.[4]

He warns that the traditional university of learning has been replaced by the "multiversity of learning which describes the world as incoherent..."[5] He associates the multiversity with incoherence, power, and disorder.

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[2]John Henry Cardinal Newman, The Idea of a University, p. 49.

[3]George McCully, "Multiversity and University", in The Journal of Higher Education, American Association for Higher Education and the Ohio State University Press, Volume XLIV, Number 7, p. 514.

[4]Ibid., p. 516.

[5]Ibid., p. 518-519.

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McCully indicates that "The characteristic educational program of the university ideal of scholarship was liberal education..."[6] and as such liberal education is the next criterion to be examined.

2. Concept of university liberal arts education

Liberal education and liberal pursuits, says Newman are exercises of mind, of reason, of reflection. He adds "That alone is liberal knowledge, which stands on its own pretensions, which is independent of sequel, expects no complements."[7]

James B. Whipple equates liberal education to "a concern for man."[8] He explains that:

> To-day we live in an anti-liberal society which tends to think in terms of manipulation of things - and often of people as well. To restore the balance we desperately need a contemporary definition of liberal education for adults to produce the liberated individual who will think about changing human behavior from the perspective of man.

McCully explains that Cicero used the words "liberal arts", and "humane arts", and "humanity" as equivalents of the Greek word paideia meaning education or culture which was universal in emphasis.[9]

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[6] George McCully, "Multiversity and University," p. 516.

[7] Newman, Op. Cit., p. 134.

[8] James B. Whipple, "Growth of a Definition", in Liberal Education Reconsidered: Reflections on Continuing Education for Contemporary Man; Publications Program in Continuing Education, Syracuse University, January 1969, p. 20.

[9] McCully, Op. Cit., p. 516.

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He also states that "the grammarian Allus Gellius asserted that liberal is the education that makes men distinctively what they are as humans as contrasted with the lower animals."[10] He explains also that "this education was called liberal, because it was worthy of free men, whereas the mechanical arts were more appropriate to slaves who did simply as they were told."[11]

McCully explains that liberal education is not "mere exposure to broad or numerous areas of knowledge... its purpose is fullness and coherence of life and thought, predicated on the understanding that the world itself is coherent."[12] Coherence embraces the ability to think and synthesize what is known and thought.

Not all writers sing the praises of liberal education; H,D. Baecker from the University of Calgary states that liberal education, is concerned with ends rather than with means. He writes: "Liberal education easily seduces the students: mankind has always had a lemming affection for the great seminal ideas, the splendid ideologies, the pat solutions."[13]

He considers liberal education as being too idealistic in our modern, pragmatic and scientific world. Writing on liberal education, he

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[10] George McCully, "Multiversity and University," p. 516.

[11] Ibid., p. 516.

[12] Ibid., p. 517.

[13] H.D. Baecker, "Communications, "An Illiberal View of Liberal Education", in The Journal of Educational Thought, Calgary, University of Calgary, April 1970, Volume 4, No. 1, p. 52.

indicates that, "It focuses upon the grandiose, the seminal, the heroic and the abstract." He adds, "We have so well internalised our ends that we are oblivious to the means."[14]

Curriculum is usually where the action is, and as such will be dealt with in the following section.

3. The curriculum of a liberal arts education

Philip H. Phenix states that "The term curriculum is simply a name for the organized pattern of the school's educational program."[15] Several definitions and interpretations have been given to the term 'curriculum'. However, it would appear that objectives and aims are the determining factors which attribute value or failure to curriculum. Lavone Hanna indicates that "The curriculum should foster the development of the various intellectual, social, physical, aesthetic and ethical learnings required for individual and social needs and should maintain balance among all these learnings."[16]

McCully specifies that the humanities provide the core for liberal education which in turn is intended "to define humane ends, the nature of the moral life, and especially to train students in the understanding of, and ability to write literature - not just amusing literature, but eloquent

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[14] H.D. Baecker, "Communications, "An Illiberal View of Liberal Education", in The Journal of Educational Thought, Calgary, University of Calgary, April 1970, Volume 4, No. 1, p. 52.

[15] Philip H. Phenix, "Curriculum" in Contemporary Thought on Public School Curriculum, Readings edited by Short and Marconnit, Iowa, Wm. C. Brown Company Publishers, 1968, p. 9.

[16] Lavone Hanna, "Meeting the Challenge", in Contemporary Thought on Public School Curriculum, p. 67.

persuasive literature that would change lives."[17] He indicates the disciplines which he deems are "especially critical in university scholarship - philosophy, history, ecology, system theory, engineering, mathematics and comparative literature."[18] Other than the last of these (comparative literature), McCully does not include any of the aesthetically-oriented subjects: fine arts, music, which in this writer's opinion are essential, particularly in a world of increasing leisure.

Closely related to content is method, the next criterion to be discussed.

4. Methods used in liberal arts education

What methods are most suitable for the acquisition or transmission of knowledge? There are no simplistic answers to this problem. In the learning of a trade, perhaps on the job training would be most appropriate; however in liberal education there are no pat solutions. This section will simply touch this area superficially, containing a few suggestions from various authors.

H.E. Stanton,[19] a senior lecturer in Education at the Flinders University of South Australia enumerates some of the methods commonly used:

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[17] McCully, Op. Cit., p. 518.

[18] Ibid., p. 528.

[19] H.E. Stanton, "Teaching Methods and Student Personality - The Search For an Elusive Interaction", in Instructional Science, Amsterdam, Elsevier Scientific Publishing Company, Volume 2, 1974, p. 493.

lecturing, group discussion, programmed instruction, independent study, televised instruction. An interesting study was made by this educator, in terms of attempting to determine a correlation between personality profiles of students and methods most suitable to their individual needs. The instruments used in his study were Cattell's Sixteen Personality Factor Inventory (Cattell 1962) and Eysenck's Personality Inventory (Eysenck and Eysenck 1964). One of his conclusions is as follows: "It is possible to distinguish the individual student who performs better under lecturing from one who performs better under guided reading in terms of certain personality characteristics." These recent findings may bear important educational implications in the field of counselling and education in general.

Deploring the weaknesses of the multiversity and the students who attend them, McCully states that "Because their teachers have directed virtually all their reading and study, they have not been trained, and are powerless to teach themselves with libraries and books." This educator emphasizes self-motivation and self-reliance as the ultimate in student activity; otherwise he feels that "as their intellectual lives become increasingly narrow and exclusive of the rest of life and the world, those lives become less satisfying and fulfilling."[20]

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[20]McCully, Op. Cit., p. 522.

ANALYSIS OF CRITERIA

One of the most recently coined methods is andragogy which Malcolm Knowles explains is based on the Greek word aner meaning man. "Andragogy" he explains, "is, therefore the art and science of helping adults learn."[21]

Final criterion to be examined is the product of a university liberal education.

5. Product of a university liberal education

What type of person should normally evolve from a university liberal arts education? There are certain distinct qualities which seem to be expected, and these are expressed in various ways, although basically they arrive at similar conclusions.

Such attributes to Newman, are freedom, equitableness, calmness, moderation and wisdom.[22]

In similar terms, McCully explains that the humanists established schools which "provided the model for the next four-hundred years of Western educational history." He goes on to say that their purpose was to make men (and women) more human, that is, to enlarge their sensibilities, experiences, and understandings, and to develop their physical capacities, so as to make them more fully and effectively what they are as human beings.[23]

The next chapter will consist of the comparative analysis as such.

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[21]Malcolm S. Knowles, The Modern Practice of Adult Education, New York, Association Press, 1973, p. 38.

[22]Newman, Op. Cit., p. 129.

[23]McCully, Op. Cit., p. 517.

CHAPTER THREE

COMPARATIVE ANALYSIS

The first chapter consisted of an analysis of two short writings, one from the pen of Robert Maynard Hutchins, the other the product of John Stuart Mill, using as a basis five criteria. The second chapter was an attempt to expand further on the criteria as such, by giving the views of other authors and educators on these as such. This chapter will be an attempt to compare the main ideas of the two chosen authors, by juxtaposing some of their ideas, as expressed in the analysis in chapter one, and reinforcing them, by occasional references to other works. This section is not meant to be a lengthy and detailed comparison; the main objective is merely to bring to the fore the highlights in thought of these two men, Mill and Hutchins.

The comparison will follow the procedure as established in the preceding chapters, and as such the first criterion of comparison will be the concept of the university.

1. Concept of a university.

As mentioned previously, a comparison of institutions existing in two different countries and centuries has proven to be a rather difficult task. The aim here is not however, to contrast nor compare such institutions in a detailed way, but merely to demonstrate that two great men, living in two different centuries have basically the same idea of what should constitute a university. Both emphasize that the university is the seat of

liberal education rather than professional training. They also point out the distinctive quality of the ideal university: its ability to produce human beings who can think, criticize, judge - and not merely robots who simply drink in facts. In The Learning Society, Hutchins explains it concisely; "One thing is essential to becoming human, and that is learning to use the mind. A human being acts in a human way if he thinks."[1]

Both men perceive the university as the centre where truth is sought. Hutchins emphasizes this search for truth. Referring to liberal education, he comments that "What is excluded from this education is any kind of bondage - except bondage to the truth."[2] Indoctrination is excluded for it is merely the substitution of one slavery for another. Mill goes even further in pointing out this ideal of truth by stating that "Knowing the truth is tantamount to nothingness if not put into practice."[3]

Hutchins elaborates more lengthily on the structure of the university; in the Inaugural Address, Mill does not really go into this aspect. This is merely speculative on the part of this writer, but it is felt that perhaps the emphasis of structure was more important to Hutchins than Mill, in view of the enormous size and hierarchical structure of the modern university where the students and faculty members are quite often merely meaningless numbers, without a voice, without a meaningful right

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[1]Hutchins, The Learning Society, p. 114.

[2]Ibid., p. 115.

[3]Mill, Inaugural Address, p. 210.

of expression and as such creating an atmosphere of conformity and mental dwarfism rather than human emancipation, through thought, expression of thought and positive action. The ideal institution of Hutchins is small (approximately twenty faculty members and two hundred and fifty students). Emphasizing the need for smaller, humanized institutions, he further states in The Learning Society, that, "A university and a factory have nothing in common. Although it cannot escape bureaucracy, a university, if it wishes to remain one, has to minimize it in every possible way. One way is to turn the university into a federation of small colleges..."[4]

Both Mill and Hutchins share the view that the university is the centre of liberal education and as such, their concepts of liberal education will be briefly compared.

4. Concept of liberal education.

It is quite amusing to note the similarity, not only in opinion but also in the expression of these opinions on the subject of liberal education - in fact, the examples are almost identical. Mill writes, "Men are men before they are lawyers or physicians or merchants or manufacturers and if you make them sensible men they will make themselves capable and sensible lawyers or physicians."[5] Hutchins, similarly explains that all require liberal education: teachers, lawyers, even the man on the assembly line.

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[4]Hutchins, The Learning Society, p. 146.

[5]Mill, Inaugural Address, p. 156.

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Whilst Mill equates liberal education to the development of the human being, Hutchins defines the liberal arts as the "arts of communication."[6] Both envisage liberal education as essential for freeing the mind, in the creation of free men within a free society. Hutchins states clearly that everyone needs a liberal education because he is a man and a citizen and that accordingly every free citizen needs liberal education.[7]

Mill's task and dream was perhaps a more meaningful one since he sought the suffrage of all citizens on the premise of universal education, 'un peuple éclairé.'[8] He sought the enfranchisement of all men and of women as well during his short term in the British parliament.[9]

In modern day America, universal suffrage is a fait accompli, but Hutchins perceives a problem which Mill probably never envisaged: that of the sophisticated means of mass media and propoganda which modern technology has produced. A liberated mind must be one which can free itself from the effects of mass media manoeuvring. Hutchins aims at an education which can make human beings propoganda-proof.[10]

Curriculum of liberal education is discussed by both authors; accordingly the next portion touches on curriculum.

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[6] Hutchins, The University of Utopia, p. 33.

[7] Ibid., p. 35.

[8] Mill, Autobiography, p. 125.

[9] Ibid., p. 213.

[10] Hutchins, The Learning Society, p. 110.

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3. Curriculum of liberal arts university education.

Mill's Inaugural Address to the University of St. Andrew's is basically an exposé on curriculum or the subject areas which he considers important in university liberal education. In fact, he lengthily exposes the merits of a variety of subjects: classics, science, mathematics, logic etc. Hutchins, on the other hand, merely mentions the subject areas which he considers essential to liberal education. It is not the intention of this writer to elaborate on a comparison of the subject areas as proposed by Mill and Hutchins. However, there are a few noteworthy points which ought to be mentioned here.

First of all, both authors delve into the problem of the classical or traditional languages, Latin and Greek, but their approaches are quite different. Mill goes into a lengthy discussion on the merits of retaining these languages in the curriculum; some of these were discussed in the first chapter and to elaborate further would be repetitious of what has already been written. Hutchins, on the other hand, does not seek to retain the 'dead' languages in the liberal curriculum. He states so quite clearly in The Learning Society:

> I hasten to add that I am not advocating Greek, Latin or Ancient Greats for liberal education to-day.[11]

On one point Hutchins and Mill are in complete agreement: that one must study at least a second language in order to understand one's own

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[11] Hutchins, The Learning Society, p. 129.

language and culture more extensively, Mill specifies that, "no one can in our age be esteemed a well-instructed person who is not familiar with at least the French language..."[12] Hutchins does not specify the choice of a second language, but states that no one can understand his own language or what language is, by speaking or studying his own, and so advocates the learning of a 'foreign language.'[13] He specifies also that, "A child takes in his own language with the air he breathes. He does not have to understand what a language is. In order to do so, he has to study another language the more different from his own the better."[14]

Mill does not recommend the learning of living languages through the school curriculum. These, he feels, can easily be learned through contact with the languages and travel.

4. Methods used in liberal arts university education.

In some respects, Mill and Hutchins express similar notions regarding methods of learning; in others, their ideas are quite divergent.

Although Mill reveals himself as a staunch classicist, this writer has perceived greater tendencies toward the scientific methods of obtaining knowledge in this author than in Hutchins. According to Mill, the two main methods of discovering truth are observation and reasoning.[15] Whilst Mill emphasizes these scientifically-oriented methods, Hutchins emphasizes discussion

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[12]Mill, Inaugural Address, p. 167.

[13]Hutchins, The University of Utopia, p. 56.

[14]_____, The Learning Society, p. 128.

[15]Mill, Inaugural Address, p. 186.

and communication. These two last methods may have been highly successful in the days of the ancient Greeks, and certainly have much merit in our modern age; however one feels here an approach in Hutchins which is not quite attuned to the twentieth century. Whether one likes it or not, approves or not, we live in a scientifically oriented and dominated era and to disregard scientific methodology is to be unrealistic. It is with some amusement, that this writer came upon a similar point of view as the one expressed here. Commenting on Hutchins, William R. Fisher, professor of Educational Foundations on Montana University, states that "we find his same old insistence that the validity of ideas can have no empirical base. The way we arrive at validity, or truth, is through an exchange of ideas - a kind of dialogue,"[16] suggesting that Hutchins has not altered his thinking in later writings. Fisher adds, "The Hutchins philosophy clearly downgrades the importance of science."[17]

In one other respect, however the two authors are in complete accord. Both espouse the method of self-learning and independent study. As mentioned previously, Mill's education was almost uniquely one of self-discovery, and self-learning. In fact, Mill reveals much of his philosophy and psychology of learning in the following statement, "A pupil from whom nothing is ever demanded which he cannot do, never does all he can."[18]

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[16] William R. Fisher, "Strange Bedfellows, Hutchins and Skinner," in Intellect, New York, Society for the Advancement of Education, January 1973, Volume 101, No. 2346, p. 244.

[17] Ibid., p. 244.

[18] Mill, Autobiography, p. 22.

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Independent study and the ability to direct one's own learning tasks is also of prime importance in Hutchins' opinion. In fact, in his ideal University of Utopia only students who are capable of independent study are admitted.[19] The emphasis is on building a society of individuals who will be perpetual learners in an ever-changing world. Hutchins clearly specifies, "In short we need a learning society"[20] based on the assumption of increased leisure time and constant change, rendering the skills and knowledge of man obsolete if he does not continue learning all his life. In other words, we have embraced the era of continuing education or education for life - both ideals of Mill and Hutchins.

5. The product of university liberal education.

Although expressed in different ways, both men have a similar concept of what should be the product of university liberal education. Both emphasize the complete or total mental development of man: intellectual, moral and aesthetic; ironically they both seem to neglect the physical dimension, which would be in contradiction with the philosophy of a deceased distinguished Canadian educator, Dr. Antanas Paplauskas-Ramunas. (Development of the Whole Man Through Physical Education)

The human product of a liberal education according to both authors should possess the following qualities: wisdom; independence of thought; the

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[19]Hutchins, The University of Utopia, p. 65.

[20]Hutchins, The Learning Society, p. 162.

ability to think and judge; the ability to act according to an enlightened conscience directed by truth, and he must be free of prejudice and pre-conceived ideas. Each of these qualities will be treated briefly.

Wisdom, although not mentioned as such in Mill's Address, is certainly understood, if one defines wisdom as "a knowledge of what is true coupled with good judgment."[21] Mill emphasizes on a knowledge of "the real facts of the world and by what test he can judge whether he has really focused them."[22] Hutchins on the other hand emphatically specifies wisdom as an attribute of his human product, "What we are looking for is wisdom..."[23] Of the Utopians he writes, "Their hope is to be wise and to become so through their educational system."[24]

Independence of thought is a major quality of the human being according to both Mill and Hutchins. Mill warns students to maintain this independence, "Do not barter away your freedom of thought."[25] Hutchins states specifically that a university is a center of independent thought.[26]

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[21] The Random House Dictionary of the English Language, College Edition, New York, Random House, p. 1511.

[22] Mill, Inaugural Address, p. 157.

[23] Hutchins, The University of Utopia, p. 16.

[24] Ibid., p. 21.

[25] Mill, Inaugural Address, p. 217.

[26] Hutchins, Op. Cit., p. 87.

He goes on to explain that "Academic freedom means that the independence of thought that goes on in a university is so important to society that a man cannot be restrained or punished by those who pay him because he holds views with which those who pay him disagree."[27]

Criticism is also an activity which the ideal product of liberal education must be capable of. To Mill, criticism is essential to avoid fallacy, incoherence or confusion of thought.[28] Hutchins states that the university must be given the means to do its best to carry on the independent thought and criticism that the country requires and to turn out graduates who are capable of independent thought and criticism, that is, who are committed to the fullest development of their highest powers and who can do their part as responsible citizens of a democratic state.[29]

To think, to judge, to criticize, to analyze; these are not the only functions of the human being - the true product of liberal education. Action is the vital and important factor. Hutchins speaks of the human products who can "do" their part as responsible citizens, stressing action. Mill, however, is even more emphatic on action, specifically moral and social action. Mill stresses moral action reminding his audience of the "unremitting conflict between good and evil powers."[30] He describes it as a "conflict which even the smallest of us cannot escape from taking part, in which whoever does

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[27]Hutchins, The University of Utopia, p. 87.

[28]Mill, Inaugural Address, p. 177.

[29]Hutchins, Op. Cit., p. 88.

[30]Mill, Op. Cit., p. 206.

not help the right side is helping the wrong." In other words, every act forms "one of the incidents"[31] in the conflict between good and evil.

Social action is an important facet of Mill's life; in fact, it comprises his very existence: his own actions in government for the negroes,[32] women's rights,[33] universal education,[34] etc. He emphasizes the importance of "contributing towards the better condition of the human race,"[35] which can be achieved through good legislation and education.

The ultimate in human product is the constant perfection of the being, and this can best be achieved through life-long learning. Mill specifically equates perfection to Art, by stating that in Art the perfection is itself the object. Art, he claims, trains us never to be completely satisfied with imperfection in what we ourselves do and are...[36]

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[31] Mill, Inaugural Address, p. 206.

[32] --------, Autobiography, p. 207-210.

[33] Ibid., p. 221.

[34] John Stuart Mill, Utilitarianism, Liberty, Representative government, New York, Everyman's Library, 1968, p. 160-163.

[35] Mill, Inaugural Address, p. 207.

[36] Ibid., p. 226-227.

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To Hutchins, human perfection can be achieved through a learning society or a republic of learning. He specifies that, "The way to stay human is to keep on learning."[37] In fact, he dedicates an entire book to this topic, and outlines the means of arriving at such a society, - the learning society.

[37] Hutchins, The Learning Society, p. 160.

CONCLUSION

In the introductory remarks, the writer of this paper indicated that this comparative study was an attempt to demonstrate that both Mill and Hutchins are strong exponents of liberal education (specifically at the university level), and that they perceive in it the mode of establishing, fostering and perpetuating the means for full human development within a truly humanized society. The conclusion, as such will be a brief summary of some of the ideas exposed by Mill and Hutchins, but in the light of the above statement. It is the wish of this writer in particular to demonstrate in this conclusion, the relevance of the thoughts of Mill and Hutchins to university education of to-day as well as modern society.

Both Mill and Hutchins conceive of university liberal education as that education which frees the mind, the intellect, that which develops the moral and spiritual dimensions of man. Hutchins condemns the present system which he claims is oriented toward power, money and publicity and as such is not truly conducive to liberal education which he equates to "moral, intellectual, aesthetic and spiritual growth."[1] To Mill, liberal education or education which truly develops the human being is solely deserving of the term education, or as he states it "education properly so called."[2]

Decades pass, but problems seem to be recurrent from age to age, sometimes in different forms, and conducive to various solutions.

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[1] R.M. Hutchins, The University of Utopia, p. 10.

[2] J.S. Mill, Inaugural Address, p. 155.

CONCLUSION

In a speech delivered in 1966, the Honorable Jean Marchand recognized the problem of specialized versus liberal education in our changing society and stated thus:

> Employers are starting to look for people with a broad general knowledge, an ability to think and reason and understand. They are demanding people who can learn quickly, adapt to new circumstances, understand the reasons why things are done.[3]

Liberal arts university education is essential to full human development. Mill emphasizes the development of "capable and cultivated human beings"[4] as does Hutchins in stressing the development of the human being. The fully developed human being to Hutchins is capable of "individual judgment, independent thought and criticism."[5] It is interesting to note the implications of modern thought and how far away this human thought is sometimes led astray from the ideals of humanity. "Scattered throughout the country," writes James Hitchcock, "... are business-operated schools like the General Motors Institute in Flint, Michigan, which trains a high percentage of General Motors' executives and which is considered by General Motors as an alternative to a college education."[6] He adds, "There would be, in these privately run institutes, no traditions of academic freedom and

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[3]The Honorable Jean Marchand, "The Significance of Adult Education for Canadian Development" in Adult Education, An Emerging Profession, Vancouver, B.C., The National Conference of the Canadian Association for Adult Education, 1966, p. 6.

[4]Mill, Op. Cit., p. 155.

[5]Hutchins, Ibid., p. 92.

[6]James Hitchcock, "The Universities and the Future", in The Journal of General Education, Pennsylvania, The Pennsylvania State University Press, Vol. XXIV, April 1972, No. 1, p. 31.

autonomy, faculty tenure, or student rights. All those choosing to enroll would be fully aware of the conformity expected of them." Hutchins warns of the dangers of indoctrination and absolute conformity, and makes mention of the "drastic methods employed by Nazi Germany and those states which have officially embraced Marxism."[7]

Human development as such is only possible then in a humanized society. Institutions within a society and the education which they propagate usually reflect the characteristics of a given society. The Faure Report brings to light this phenomenon by posing the following questions: Does it (education) encourage self-fulfillment in individuals with a healthy idea of their relationship to the world, or does it condition individuals, make them follow set examples and become easy to govern? Does it encourage the development of people with independent minds and sharp critical faculties, or cultivate unthinking respect for hierarchies? The report also adds, "It would be vain to hope for a rational, humane education in an unjust society." The report states that in spite of advancement and progress, "injustice still exists in many different ways in the educational world. We are not referring here to disparities between countries but to inequalities inside countries."[8]

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[7]Hutchins, The University of Utopia, p. 66.

[8]Edgar Faure et al., Learning to Be, The World of Education today and tomorrow, Paris, UNESCO, 1972, p. 60.

CONCLUSION

Hutchins' Utopian society is supremely humane and humanistic, and its institutions are essentially flexible and open-minded. He comments that, "The object of the University of Utopia is not to mirror the chaos of the world but to straighten it out."[9]

It is interesting to correlate ideas throughout the ages as expressed by various authors and thinkers. The Worth Report indicates two choices of futures for societies: 1) a second phase industrial society featuring among various characteristics, conformity, hierchichal structure and authoritorian relationships, competition, education for work, competitive relationships etc. 2) a person-centred society whose qualities would feature self-discovery and self-expression, service to others, self-fulfillment, flexible structures that promote equal relationships, education for living, humanism etc.[10]

Perhaps the most relevant terms for the purpose of this paper are the following: education for work vs. education for living. One of the key features of this comparative study as noted by this writer is the emphasis which both Mill and Hutchins place on life-long learning and self-education. Life is a process of continuous learning and human development, and both authors emphasize the necessity of educational institutions, particularly of universities to create a spirit of enquiry and thirst for knowledge within

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[9] Hutchins, Op. Cit., p. 70.

[10] Walter, H. Worth, A Choice of Futures, Edmonton, Queen's Printer for the Province of Alberta, p. 32.

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their subjects. Mill explains it thus: universities must direct students by awakening an interest in the subjects, by conquering the first difficulties and inuring the mind to the kind of exertion which the studies require, by implanting a desire to make further progress and directing the student to the best tracks and the best helps.[11]

Hutchins delves even more deeply into the theme of learning for living; in fact he proposes a society of continuous learning - a learning society, in which human beings will be free from manual labour through technological advancement, and hence have more time for leisure and truly human activity: development of the human intellect. In fact, he specifies that "the Greek word for leisure is the origin of our word for school."[12]

A recent report supports and brings to light even further the implications of the writings of Mill and Hutchins:

Increasing awareness that learning throughout life is essential not only for economic success but to a better way of life in a better society has marked the last decade.[13]

A person-centred society or a humanized society is essentially a morally-oriented society, composed of morally-conscious individuals. Hutchins does not really delve into the moral aspect, as does Mill. This latter author has revealed himself to this writer as a socially and ethically directed human

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[11] Mill, Inaugural Address, p.210.

[12] Hutchins, The Learning Society, p. 165.

[13] A Retrospective International Survey of Adult Education, (Montreal 1960 to Tokyo 1972), UNESCO, p. 14.

CONCLUSION

being, not only in thought, in the written word, but also through his actions, as mentioned in previous chapters. A moral, or corrupt environment depends on the individuals which make up this environment.

Mill indicates:

> One of the commonest types of character among us is that of a man all whose ambition is self-regarding; who has no higher purpose in life than to enrich or raise in the world himself and his family; who never dreams of making the good of his fellow-creatures or of his country an habitual object, further than giving away annually or from time to time certain sums in charity.[14]

The moral being of Mill is unselfish, has a love of his country, human improvement, human freedom, and virtue.

Mill, although not a religiously-minded being was however a morally and socially directed human being - one who preached ever perfection, even perfection "embodied in a Divine Being."[15]

The search for truth, the attainment of equality of opportunity, of human perfection; the eradication of regional disparities, poverty, greed are lofty ideals - perhaps too lofty in the world of to-day. But the key to the solution may lie in the many ideals of Mill and Hutchins: education for all, human fulfillment and development for all, thought and freedom of expression for all, love, compassion and respect for all... if we survive.[16]

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[14] Mill, Inaugural Address, p. 222.

[15] -------, Inaugural Address, p. 223.

[16] Hutchins, The University of Utopia, p. vii.

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ORAL PRESENTATION - JEANNINE POIRIER

It is with great pleasure that I am here in Minneapolis to address such a distinguished group of adult educators, and researchers in the field of adult education. I am delighted to have been given this tremendous opportunity to talk to you about one of my favorite topics, to renew the valued friendships which I have made during the past few years through AERC, and to make new acquaintances.

There is something special about AERC which makes one want to come back year after year. Not only is it an opportunity to go back home with loads of valuable information on adult education research, but it is also an occasion to meet others with whom we share common interests. I welcome the opportunity to congratulate the organizers, in particular Dr. Mary Jane Even, and members of her committee. I am sure that their efforts are well rewarded by the positive response and the enthusiasm which one can sense everywhere and from everyone attending this conference.

The ideal speaker attempts to exhaust his topic without exhausting his audience; the boring speaker does the exact opposite. I will attempt to avoid falling within the latter category; however, I am not so presumptious to assume that I can even attempt to exhaust such a broad topic as comparative analysis in educational research and methodology within a one hour presentation. In fact, we will only scan the surface of the topic. Moreover, my reason for being here is primarily to generate interest in the use of comparative analysis in the solution of human problems. As such I hope to stimulate thought and perhaps to create even a bit of controversy. You hopefully have all obtained copies of my papers; the first one, a brief resumé on comparative analysis, the second, a more voluminous paper comprising of a comparative analysis of The Inaugural Address at the University of St. Andrew's by John Stuart Mill and The University of Utopia by American educator Robert Maynard Hutchins.

Before proceeding any further, it may be wise that I give you a general outline of my presentation. I will attempt to deal with each paper in a brief and concise way, hoping that I will have whetted your interest and imaginations sufficiently to motivate each and every one of you to examine them more closely in your leisure time.

Paper I includes a few definitions of comparative analysis in education.

Arnold Anderson offers the following broad definition of comparative education: a cross-cultural comparison of the structure, operation, aims, methods, and achievements of various educational systems, and the societal correlates of these educational systems and their elements. He distinguishes between intra-educational analysis and educational-societal analysis. The former he points out is particularly appropriate for "studying the interchange of educational elements and for tracing out the impact of a new practice upon other features of a school system." The educational societal approach is aimed at diagnosing and studying "the problems and determinants of education and their implications in a given society and to interpret them in the light of parallel data from other societies."

Edmund J. King suggests that comparative education is a method of analysis and enquiry aimed at prediction and decision-making.

My definition of comparative analysis is the following: a procedure by which various distinct elements of societies, educational systems, specific human problems and societal phenomena of nations are carefully observed, recorded, analyzed with a view of bringing improvement to mankind through enlightened and morally-directed decision-making and action.

As such I propose four categories of comparative analysis, each one of which leads to the study of phenomena or problems in a different perspective:

1) the scientific approach which relies on statistical and empirical data.

2) the historical approach which seeks for facts, events, causes.

3) the psychological approach which centres on human behavior, intelligence and achievement tests, individual adaptation or alienation within given societies.

4) the philosophical approach which not only can encompass the above-mentioned approaches but also adds the human dimension by seeking out the nature of man, his existence and his problems.

There are other approaches, but these in my opinion are the most valuable and important.

I do not wish to bore you with a lengthy and detailed explanation on methodology in comparative analysis. However, I think that it would be useful to you if I elaborated somewhat on the methodology which I have used in my paper on Mill and Hutchins. I am referring here to the method of George Bereday, which simultaneously seeks out similarities and differences in educational systems. My application of the Bereday method, I must admit is a personal one, and no doubt reflects my own views on comparative analysis.

Bereday distinguishes four steps in comparative analysis in his scholarly volume Comparative Method in Education: 1) description 2) interpretation 3) juxtaposition 4) comparison. He refers to the descriptive phase as the geography of education, or the collection of purely pedagogical data. He places it in the field of area studies. Bereday indicates that the area may be no more than a village or province or as large as a continent if the latter is composed of fairly similar countries.

Bereday warns that comparative study requires extensive reading. He adds that the literature in the field of comparative education is divided after the fashion of other disciplines into primary, secondary and auxiliary sources. He

includes in primary sources the following: reports by commissions, official reports of ministries and other public agencies, transcripts of deliberations in legislatures and conferences, leaflets and books expressing opinions of private citizens, daily newspapers, magazines, pamphlets. He adds as well physical descriptions of schools, even if contained in novels and hence fictional.

He lists as secondary sources the following: books, digests, collections of articles and anthologies. Auxiliary materials include books, articles from other disciplines such as political science, sociology and even maternity handbooks.

Bereday places great emphasis on the method of school visitations, but it is not my intention to elaborate further on this aspect of his writings.

Interpretation is the second step in Bereday's method of comparative analysis and it involves subjecting the pedagogical data to scrutiny in terms of other social sciences, determining as such its social relevance. Bereday explains that by exposing the data to a rosette of different disciplines one emerges with an evaluation of not only educational happenings but also of their causes and connections.

Juxtaposition and comparison, the third and fourth steps in comparative analysis establish similarities and differences using various criteria of comparability. Bereday indicates specifically that the comparative approach begins with juxtaposition.

It is not my intention to elaborate further on Bereday's method of comparative analysis. I merely wish to bring out some of the highlights of his method, particularly the ones which were relevant to my comparative analysis of The Inaugural Address at the University of St. Andrew's of John Stuart Mill and The University of Utopia of Robert Maynard Hutchins.

I would like to say a few words on the role of comparative analysis in our modern society. I am not suggesting that comparative analysis cannot be attempted

for its own sake; however, I am proposing as others have done that comparative analysis and comparative education have an important role to play in our world of cybernetics, sputniks and increasing modern technology.

Science has provided mankind with many wonderful discoveries; but as we ponder about our future, do we really know where we are going? In spite of the scientific and technological advancement we have witnessed in the past few decades, human problems still confront us, and indeed threaten our very existence. What are some of these problems, particularly those of relevance to us as adult educators? Allow me to enumerate a few.

You are all no doubt conscious of the bleak job prospects which graduates of post-secondary institutions face. I wish to bring to your attention some of the comments which were said at a University and College Placement Association meeting held in 1976 at George Brown College in Toronto, Canada. One of the panelists, Van Richards, co-ordinating professor and a founder of the Union Graduate School in Yellow Springs, Ohio, stated that "Training nurses, veterinarians etc. is just multiplying what is already a massive problem. The jobs just don't exist and there will be trouble for any institution that entices people to jobs that don't exist." He also added that we are entering a period of great anxiety - we are entering towards a period of massive hostility.

Mr. Richards also commented that "People need to learn about themselves. They need to learn that a college degree doesn't guarantee a job at "X" dollars. They need to know that they may not always be dentists. They need to learn how to live with change and anxiety."

By the way, the question asked to the panelists was the following: Do post-secondary institutions have a responsibility to educate people for the employment market?

Somewhat in the same vein, is an article written by George Wald, Nobel Prize Laureate for Physiology or Medicine (1967) and published in the April 1976 edition of Intellect. Referring to unemployment, Dr. Wald states, "A new phenomenon has developed that is much worse. With increasing mechanization increasing numbers of persons have become not only unemployed, but superfluous. There is no use for them in the free-market economy. They are wanted neither as workers nor customers. They are not wanted at all. Their existence is a burden, an embarassment. It would be a relief if they vanished - parents and children."

He adds that in his report to the International Bank for Reconstruction and Development in September 1970, its president, and a former Ford executive and U.S. Secretary of Defense, spoke of such persons as "marginal men". He estimated that in 1970, there were 500,000,000 of them - twice the population of the U.S. and that by 1980 there would be 1,000,000,000 by 1990, 2,000,000,000. That would be half the world's population.

Dr. Wald warns that: I am one of those scientists who does not see how to bring the human race much past the year 2000. If we perish, says he, as seems more and more possible - in a nuclear holocaust, that will be the end, not only for us, but for much of the rest of life on Earth.

These are somewhat sobering thoughts and statements. We may not agree, but they do however make us realize that science, technology and mechanization have not in the past and are not at present solving our human problems - in fact, in some respects, they are enhancing these problems.

Where then do we turn? Where do we look for solutions? I am suggesting that what we need is a greater comprehension of this complex universe, a broader understanding of the many and diverse nations which make up this universe, and a more

sensitive and educated approach to the human beings who reside within these nations of the world. There are undoubtedly several ways of accomplishing this - but I am only stating that through comparative analysis and methodology, we may be able to arrive at a greater understanding of this world and of the many facets which constitute its make-up.

Due to many factors, such as cross-cultural differences, differences in ideology, even in statistical methods, attempts in understanding human behavior within nations and the entire world are difficult and complicated. But it is only by looking at other people and nations through their own eyes that we can first of all understand our own, secondly attempt to arrive at some more objective and meaningful awareness of what goes on in other parts of the world.

I now wish to move on to the purpose of my presentation, that is to speak to you about the paper which you have received - The Comparative Analysis of the Inaugural Address at The University of St. Andrew's of John Stuart Mill and Robert Hutchins' The University of Utopia.

First of all, just to renew your memories, I feel I ought to mention a word about these two authors, including a few comments on the times in which they lived or are living. John Stuart Mill was born in London, England, on May 20, 1806, the eldest of the nine children of James and Harriet Burrow Mill, during the height of the Industrial Revolution. The young Mill was deliberately trained by his father as the leader of the Utilitarians, and eventually succeeded James, the father, as the recognized leader of the Benthamites, changing his emphasis from individualism, to the greatest happiness of the greatest number as the basis of governmental policy. Mill became a leader in movements as slavery, extension of suffrage and women's rights.

Robert Maynard Hutchins was born January 17, 1899 in Brooklyn, New York, son of William James and Anna Laura Hutchins. He entered Oberlin College at the age of 16 and later studied at Yale. He became Dean of Yale Law School at 29 at the age of 30 President of the University of Chicago. In 1945, he became chancellor of this same university. He is a consistent advocate of cooperation between universities and a defender of academic freedom. In 1951, he became an associate director of the Ford Foundation and 1954 President of the Fund for the Republic, directed to the elimination of restrictions on freedom of thought and inquiry and expression in the United States, and the development of policies and procedures best adapted to protect these rights. Later he became president of the Centre for Study of Democratic Institutions established in 1959 by the Fund for the Republic, the Centre received a founding grant of 15 million from the Ford Foundation. It is concerned with the identification and study of significant public issues, and supporting organizations opposed to restrictions on civil rights and civil liberties, toward classification of the basic issues involved in maintaining a free and just society.

He believes that the most effective way to combat communism is to maintain and develop the western traditions of freedom, for the danger facing democracy comes mostly from those who mistakenly repress the free spirit upon which it was built.

Hutchins has witnessed the technological revolution of the twentieth century which all of us are now experiencing.

Both the Industrial Revolution of the 19th century and the Technological Revolution of the twentieth century have borne with them inherent problems and social conditions. Although the former brought about much upheaval and human suffering, particularly in the England which Mill knew, the negative effects of the technological revolution of the twentieth century have become more potentially devastating; they threaten man's intellect, nervous system, in fact, his very existence.

This century has brought to the universe the greatest rate of technological advancement man has ever known. Yet, in spite of unequalled scientific discoveries and progress, the state of mankind as such is plagued with human problems, which it would appear, are not being solved by scientific means: poverty, hunger, unemployment, regional disparities, all of which are dehumanizing states in accordance with Western world values.

Human problems can be dealt in various ways: they may be scientifically examined, philosophically explored; they can also be ignored altogether.

By examining the writings of John Stuart Mill and Robert Hutchins, I was able to detect a deep concern for human problems, a contributing factor in my choice of the works which I selected to compare for you.

Both The Inaugural Address at the University of St. Andrew's of John Stuart Mill and The University of Utopia of Robert Hutchins are idealistic in content. In both works, the authors seem to delve into the realm of what ought to be; as such, both emphasize an idealistic and utopian approach in their own terms.

As mentioned and outlined previously, my comparative analysis of Mill and Hutchins is based on the methodology of Bereday: the emphasis on seeking out similarities and differences, the use of juxtaposition, and principally in the use of criteria of comparison. The methodology of presentation is that of Shevenell, which was considered until quite recently to be the official methodology employed at the University of Ottawa.

As far as content is concerned, I could perhaps highlight for you some of the principal ideas which are expressed in my paper. Certainly there is the recurring theme of humanistic versus utilitarian education. In the Inaugural Address, Mill states that "The object of the university is not to make skillful lawyers or physicians

or surgeons, but capable and cultivated human beings." Hutchins claims that education as such must have intellectual content and must aim at the development of the human being. This touches upon one of the principal issues facing adult educators and society at large. Institutions are producing more graduates than society can provide jobs for them. In that case, if institutions are to continue operating, what direction must they take?

On the subject of curriculum, both authors spell out a definite and specific choice of courses. In fact, Mill's Inaugural Address is basically an exposé on curriculum on the subject areas which he considers important in university liberal education. He lengthily exposes the merits of a variety of subjects: classics, science, mathematics, logic, politics, ethics. Robert Hutchins indicates the essential subjects as being history, geography, literature, science, music, art and a foreign language. Hutchins refutes the system which allows the student a wide selection of subjects. Not so much of relevance to adult educators, but certainly of interest to educators generally is the latest cry of Back to Basics!, another educational issue which can be examined by comparative analysis.

In some respects, Mill and Hutchins express similar notions regarding methods of learning; in others, their ideas are quite divergent.

Although Mill reveals himself as a staunch classicist, I have perceived greater tendencies toward the scientific methods of obtaining knowledge in this author than in Hutchins. According to Mill, the two main methods of discovering truth are observation and reasoning. Whilst Mill emphasizes these scientifically oriented methods, Hutchins stresses discussion and communication. In one other respect, the two authors are in complete accord. Both espouse the method of self-learning and independent study. Mill's education was almost uniquely one of self-discovery and self-learning.

In fact, Mill reveals much of his philosophy and psychology of learning in the following comment, "A student from whom nothing is ever demanded which he cannot do, never does all he can."

Although expressed in different ways, both have a similar concept of what should be the product of university liberal education. Both emphasize the complete or total mental development of man: intellectual, moral and aesthetic. The human product of a liberal education according to both authors should possess the following qualities: wisdom, independence of thought, the ability to think and judge, the ability to act according to an enlightened conscience directed by truth, and he must be free of prejudice and pre-conceived ideas.

Perhaps the most relevant terms for the purpose of the paper are the following: education for work vs. education for living. One of the key features of this comparative study is the emphasis which both Mill and Hutchins place on life-long learning and self-education. Life is a process of continuous learning and human development, and both authors emphasize the necessity of educational institutions, particularly of universities to create a spirit of enquiry and thirst for knowledge within their subjects. Mill explains it thus: universities must direct students by awakening an interest in the subjects, by conquering the first difficulties and inuring the mind to the kind of exertion which the studies require, by implanting a desire to make further progress and directing the student to the best tracks and the best helps.

Hutchins delves even more deeply into the theme of learning for living; in fact he proposes a society of continuous learning - a learning society, in which human beings will be free from manual labour through technological advancement, and hence have more time for leisure and truly human activity: development of the human intellect. In fact, he specifies that the Greek word for leisure is the origin of our word for school.

Human development as such is only possible then in a humanized society. Institutions within a society and the education which they propagate usually reflect the characteristics of a given society.

The Worth Report of the Province of Alberta, Canada indicates two choices of futures for societies 1) a second phase industrial society featuring among various characteristics, conformity, hierchical structure and authoritarian relationships, competition, education for work, competitive relationships etc. 2) a person-centred society whose qualities would feature self-discovery and self-expression, service to others, self-fulfillment, flexible structures that promote equal relationships, education for living, humanism etc.

A person-centred society or a humanized society is essentially a morally-oriented society, composed of morally-conscious individuals. Hutchins does not delve into the moral aspect, as does Mill. This latter author has revealed himself as a socially and ethically directed human being, not only in thought, in the written word, but also through his actions. The moral being of Mill is unselfish, has a love of his country, human improvement, human freedom and virtue.

It has been my pleasure to spend this short time with you, Ladies and Gentlemen of AERC, speaking to you of comparative analysis as a tool in the solution of human problems. As you have no doubt suspected, my approach has been a philosophical one, delving into man's nature, his existence and his problems, and may seem impractical to the more conservative and pragmatic mind.

The search for truth, the attainment of equality of opportunity, of human perfection; the eradication of regional disparities, poverty, greed are lofty ideals - perhaps too lofty in the world of to-day. But the key to the solution may lie in some of the ideals of Mill and Hutchins: education for all, human fulfillment and development for all; thought and freedom of expression for all; love, compassion and respect for all... if we survive.